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totemism of which the effigy mounds are symbolic was connected with the latter superstition through ancestral worship, the mythical ancestor being identified with the totem. If this is so, the study of the mythology of the aboriginal inhabitants of this country may be expected to throw light on the origin of Old World superstitions, and Mr. Peet may be congratulated on having done so much to make known the symbolical and other works which will soon be the only relics of an ancient and wide-spread race.

Ω.

LIFE. By *M. J. Savage*. Boston: Geo. H. Ellis.

In this volume of sermons we have a most interesting series of studies on a subject which is probably attracting at the present time more intelligent interest than at any past epoch. The views entertained by Mr. Savage are so well known that it is not necessary to give any elaborate review of the present work. Among other themes he treats of the Nature and Origin of Life, Goodness and Moral Evil, Life's Meaning, Nationalism and other social dreams, Morality and Religion. Everywhere we find much material for thought, and, although from the very nature of the case many of Mr. Savage's conclusions will not be generally accepted, his words will be read with more than a passing interest.

His statement that right and wrong "are to be understood by studying the progress, the development, of the race, just as we find out any other truth," cannot well be contested by the advocate of any ethical theory. When he affirms this life "to be only manifestations as the years go by, out-blossomings everywhere of that life which is God,—the mystery and yet the explanation of all things," he expresses an opinion that most men who have given the subject serious thought will accept—subject only to the reservation that they are allowed to understand "God" in their own way.

The answer given by Mr. Savage, in his concluding discourse, to the question "What is it all for?" will meet with less acceptance. He remarks that all the theories which can be found as to the outcome of things are only variations of three chief theories: (1) that of a future life of rewards and punishments, the theory of Milton's "Paradise Lost"; (2) that of M. Comte, which is well named the religion of humanity; (3) that which regards *spirit* as having the pre-eminence over matter. As to the first theory, Mr. Savage declares it to be condemned by the intellect, the heart, and the conscience of men. He affirms that the second theory ends in *nothing*, and he endorses the statement of Mr. John Fiske, that "considered intellectually, such a theory puts the world to permanent intellectual confusion." Mr. Savage, therefore, accepts the third theory which "makes immortality a wholly rational thought." He sees the proof of it in the existence of the brain, the conscience, the heart of man, which "are prophecies, since they are the expression of the nature of things, and since they demand the perfect thought, and love, and right."

Ω.